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THE Bharata Dharma

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Honorary Editors : (Rao Bahadur K. V. Sesha Ayyangar, M.A., B.L.
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On the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वटतरोर्मूले वृद्धा शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिनसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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THE BHARATA DHARMA

*Sadhu T. L. Vaswani writes :—*The " Bharata Dharma " is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sanatanam*!



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Bharata Dharma

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VOL. X]

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THE LIVING SOUL.

BY

DR. H. W. B. MORENO.

Is this, then all ? To thrive upon the Earth,
Like ripened fruit to fall—no more in worth ?
Why gaze I raptured, on the empyrean blue
And look amazed, upon the sunsets hue ?

Why do I scour the starlit midnight skies,
While the tears gather in my longing eyes :
And why mine ears still catch the melody
That the spheres peal in rhythmic rhapsody ?

Is this Earth all ? To live from day to night,
To eat the morsel given in fitful plight,
To sleep within my crib ; and called away,
To fill a length of earth,—there to decay ?

Why does my soul, when filled with mystic leaven,
Range far beyond the Universe to Heaven;
And answering to the mighty clarion call,
I soar till Earth becomes a little ball?

It cannot be. My being cries out, no;
How can immortal from the common grow?
What earthly limits bind the Living Soul
That all embraces,—one harmonious whole?

Awile we linger here, to fly unseen,
To what we are to be and once have been;
This truth the stars declare, on Earth the clod:
But One abides, by men proclaimed as God."

DO SASTRAS JUSTIFY TOUCH POLLUTION?*

BY

MR. B. SITARAMA RAO,
Advocate.

Pollution by touch is called in Dharmasastra literature Sprashti. Sprashti is involved in the direction as to Soucha or purity. Soucha consists according to Atri in

अभक्ष्य परिहारश्च संसर्गश्चाप्यनिन्दितैः आचारेषु व्यवस्थानम्
"Abhakshya pariharascha samsargascha pianinditai arhareshu vyavasthanam"

"avoidance of prohibited food, association with persons who are not blameworthy and pursuit of approved conduct." Under the heading blameworthy persons, Vijnaneshwara groups various persons among others—people living upon temples, village purohites, vendors of spirituous liquors, the drinkers of them and lastly Swapaka literally the eater of dog's flesh or the chandala. The same purification is prescribed for a man touching a Devalaka (देवलक) that is a person that worships in a temple for three years for money, a Nastika i. e. an atheist, a Lokayatika i. e., materialist, a brahmin living an improper life, a man guilty of grave sins, a woman in menses, a pasupata (certain classes of Saivites) and a Chandala. The prescription is

* Mr. Sitarama Rao deals with pollution by touch mainly. The absence of Sastraic basis for pollution by approach in the case of the 'untouchables' is an obvious inference.

सवासा जलमाविशत्
sawasa jalamavesht

a plunge in water with the cloth on. The word chandala technically refers only to a class of persons born of a Brahmin mother by a Sudra father—the issue of a prohibited connection of the worst type. Other classes who are also the result of improper unions and are regarded as belonging more or less to the same grade are, Nishadas who live by catching fish, Andhras who live by killing beasts, and Pukkakas who live by killing animals that live in holes. Chandalas and Swapakas are the lowest the latter being supposed to eat dog's flesh and they were the King's executioners. One may recall in this connection, the beautiful incident in the Mrichakati where the chandala executioners resent their being called Chandalas

दारक नखलु वयम् चांडालाः चांडाल कुले जातपूर्वाः अपि येऽभि भवन्ति साधून् ते पापाः
ते च चांडालाः ।

"Daraka, Na khulu vayam, chandala chandalakule jata purrah api Yebi bharanti sadhu te papah te cha chandala"

"Child we are not chandalas though born in the chandala class. They are chandalas—those sinful people who persecute good men." By upalakshana or interpretation by analogy the definition has been extended so as to include various other classes of persons who either by reason of their profession or by reason of their uncleanly habits are regarded as unworthy of association by decent people. For instance Hemadri would classify the washerman, the goldsmith, the shoe-maker, the hunter and the bamboo worker as grama or village chandalas. The Angirasa Smriti places the actor (nata) the boatman and the Bhilla on the same footing. A patita or a fallen man is also treated in the same manner. Hemadri does not regard the Mlecha differently from the chandala. A woman in menses is also so regarded for the time being; that is by reason of the uncleanly condition of her person.

The rule however is not an unyielding rule, that is to say of universal application without reference to time, place and circumstances. For instance according to Atri

देवयात्रा विवाहेषु यज्ञ प्रकरणेषु च उत्सवेषु च सर्वेषु स्पृष्ट्वा स्पृष्टिर्न विद्यते ।

"Devayatra vivaheshu yajna prakarameshuchha utsaveshu Sarveshu sprashtva sprashtir na vidyate"

"in temple festivals, in marriages, during sacrifices, in all festivities there is no pollution by touch" nor on the following occasions

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प्रकारोधे विषमप्रदेशे सेनानिवेशे

"prakara rodhe, vishama pradesha sene niveshe"

during sieges, in camps or in dangerous positions nor in respect of

प्रपाखरण्ये घटकेच कूपे द्रोण्याम् जले कोश विनिर्गतं च स्वपाक चांडाल परिग्रहेतु ।

"prapaswaranye, ghatakecha koope, Dronyam jale kosha vinirgatamcha swapaka Chandala parigarhetu"

of wells in wilderness, water reservoirs flowing out and so forth nor in respect of the following articles

आर्द्रमांसम् घृतम् तैलम् स्नेहश्च फलसंभवः अंत्य भांड स्थिताः एते निष्क्रान्ताः शुद्धिमाप्नुयुः ।

"ardra mamsam ghritam tailam, snehascha phalasambhava antya bhanda sthitha yete nishkrantah suddi mapnuuyuh"

"flesh, ghee, oil and vegetable fat get pure when they are taken out of the pot of the antyaja (Chandala). Again,

चिकित्सको यत्कुरुते तदन्येन न शक्यते तस्मात् चिकित्सकः स्पर्शं शुद्धो भवति नित्यशः

"Chikitsako yat Kurute, tadanyena no sakyate, tasmāt chikitsakoh sparshe suddho bhavati nityishah"

What the physician can do, cannot be done by others and therefore touch does not pollute him" It is also contemplated that polluting quality might disappear by healthy association and proper conduct. Says Parasara

मद्यमांस रतम् नित्यं नीचकर्म प्रवर्तकम् तम् शूद्रम् वर्जयेन्नित्यम् विप्राः श्वपाकमिव दूरतः

"Madya mamsa ratam nityam nichkarma pravartakam tam shudram varjayen-nityam viprah swapakamiva durathah"

The brahmin shall shun at a distance like unto a swapaka, the sudra who is addicted to drink and flesh and pursues improper conduct, but not those who are devoted to the brahmin, who are not addicted to drink and flesh and who observe their duties. The brahmin that was directed to Dharma Vyadha (the pious hunter) in the Mahabharata never thought of pollution. Says Manu,

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता पुरुषं व्यंजयंतीह लोके कलुषयोनिजम् ।

"anaryatha nisthurtha, kruratha nishkriyatmata purusham vyanjayantiha loka kalusha yonijam"

"Improper conduct, harshness of speech, cruelty and neglect of duties" are the distinguishing marks of a "Kalusha yoni" or Chandala.

The distance at which they are to be kept depends on the practice of the country लोकव्यवहारात् अवगन्तव्यम् "Loka vyaraharat avagantavyam. (Parasara). The practice may vary in different places. If it can vary

according to place, there is no special reason why it should not vary according to time and circumstances. The rule that was considered proper or necessary at one time, when the hereditary principle was all in all, could not be enforced when that principle is no longer universally accepted, even in matters religious. The classes that are grouped with chandalas in the Dharmasastras and accorded similar treatment are no longer subject to that treatment. Another thing to be noted is that the Smritis enjoin prayaschitta or purification on the man that is touched but prescribe no penalties to the man who has polluted others by his touch. The whole scheme is subjective and not objective. The penalties that should be imposed on the other are if at all, for the State or the Society to be determined according to time and circumstances. The grama Chandalas, the artisan classes, were never required to keep aloof in the manner the chandalas were, in spite of the prescription of the smritis in respect of their polluting quality.

In matters religious, there has been a progressive liberalisation, so marked—as to amount to revolution. It was once—

न शुद्राय मतिम् दद्यात् न चास्योपदिशेत् धर्मम् न चास्यव्रतमादिशेत् ।

"na sudraya matim, dadyat na chasyopadishet dharmam, na chasya vratama dishet" Manu

Manu "knowledge shall not be imparted to the Sudra nor Dharma nor shall a vrata be prescribed for him" Angiras got over it by saying that the letter of the law is satisfied if a Brahmin is kept between

अंतरम् ब्राह्मणम् कृत्वा व्रतम् सर्वम् समादिशेत् ।

"antaram Brahmanam kriteva, vritam sarvam samadishet"

"placing the Brahmin between let the vrata be prescribed. He also prescribes that prayaschitta may well be given to a Sudra devoted to Dharma

तथा शूद्रम् समासाद्य सदा धर्मं पुरस्सरम् प्रायश्चित्तम् प्रदातव्यम् ।

"Tatha sudram samasadya, sada dharma purassaram, prayaschittum pradatavyam"

As to vratas also, Angiras takes the same line "the sudra who is devoted to the cow and the Brahmin by charity by fasting and by attending on Dwijas becomes purified in time"

शूद्रकालेन शुध्यति गो ब्राह्मण हिते रतः दानैर्वा उपवासैर्वा द्विज शुश्रूषया तथा ।

"Sudrap kalena shudyati go bramana hite ratah danairva upavasairva, dwija sushrushaya tatha"

Accordingly, disregarding Manu's words as confined to unfit Sudras, Vijnaneswara concludes that in all these matters, women, Sudras and partilomajas (children of improper unions) stand on the same footing as the

Thraivarnikas (higher classes) though they are not entitled to use the Vedic mantras.

स्त्री शूद्रयोः प्रतिलोमजानां च त्रैवर्णिकवत् व्रताधिकार इति सिद्धम् ।

“*Stri sudragoh, pratilomajanamcha thraivarnikavat vratadhikara iti siddham*”

He takes the word Sudra to be illustrative merely and holds the rule to extend equally to women and children of improper unions.

शूद्र ग्रहणम् स्त्रीणाम् प्रतिलोमजानां च उपलक्षणम् ।

“*Sudra grahanam strinam pratilomajanamcha upalakshanam.*”

It should not be thought that Manu represents only primitive thoughts; on the other hand, he says in another connection

शुभाम् विद्याम् आददीतावरादपि अत्यादपि पराम् धर्मम् ।

“*Shubham vidyam adadithavaradapi antyadapi param dharman*”

Even from a chandala, one may learn the means of moksha or liberation” In another place he says

धर्मोऽसवस्तु धर्मज्ञाः सताम् वृत्तमनुस्थिताः मंत्रवर्जम् न दुष्यन्ति प्रशंसाम् प्राप्नुवन्ति च ।

“*Dharmepsavstu Dharmajnah satam Vrittanamushthitah mantra varjam na dushyanti prashamsam prapnuvantich*”

“seekers of Dharma knowers of Dharma, following ways of the good, omitting the mantras obtain praise”, According to Yagnavalkya

अहिंसा सत्य मस्तेयम् शौच मिद्रिय निग्रहः दानम् दमो दया क्षान्तिः सर्वेषाम् धर्म साधनम् ।

“*Ahimsa satya masteyam shoucha mindriya nigraha danam damo daya kshantih sarvesham dharma sadhanam*”

“in-offensiveness to beings, truth, absence of desire to take other's property, purity, control over senses, charity, conquest over passions, pity, forbearance, these are sources of Dharma for all.” According to Vijnaneshwara's gloss “Abrahmana chandala” from the brahmin to the Chandala the Bhagavadgitha and the Bahagavatha constitute however the great charter of liberties.

मम हि पार्थ व्यपाश्रित्य, येपि स्युः पाप योनयः तेपि यांति पराम् गतिम् ।

“*Mam hi partha vyapsritya, ye pi syuh papa yoniyah-tep yanti param gatim*”

Relying upon me even those who are papa yonis (the same as Kalusha yonijas of Manu) attain the highest”

यन्ना मधेय श्रवणानुर्कान्तिनात् यत् प्रवणात् यत् स्मरणात् अपि क्वचित् ।
श्वादपि सद्यः सवनाय कल्पते सवनाय सोमयागाय योग्यो भवति ।

Sridhara's Comm. Bhagavatha.

Yannam dheyā sravananukrthanath yath prahvanath yath smaranadapi kvachit, swadopi sadyah savanaya kalputa Savanaya i.e. Somayagaya Yogyo bhavati.”

“Even a स्वाद Swada, the eater of dog's flesh, the lowest of chandalas, becomes fit for soma yaga by hearing His names and by repeating them and by contemplating Him”

किरात हूणां पुलिंद पुल्कसाः अभीर कंकाः यवनाः शकादयः यदुपाश्रयात् शुध्यन्ति तस्मै प्रभविष्णवे नमः

“*Kiratha Hoonandhra Pulinda Pulkasah abhira, kankah yavanah sakadayah yadu pasrayat sudhyanti tasmai prabharishnave namah*”

By depending on Him even Kiratas, Hoonas, Andhras, Pulindas, Pulkasas, Abhiras, Kankas, Yavanas, and Sakas become pure—to Him, the mighty Lord Salutation”

When Sankara the great protagonist of orthodoxy was confronted by the Panchama on the Manikarnika ghat with the question

अन्नमयाद् अन्नमय अथवा चैतन्यचैतन्यात् द्विजवर दूरिकर्तुम् वांछासी किम ब्रूहि गच्छ गच्छेति ।

“*annamayad anna mayam athava chaithanaya chaitanath dvijavara duri-kartum vanchasi kim bruhi gacha gacheti*”

किं गंगां बुनि विव्रतो बर मणौ चंडाल वाडी पयः पूरे चांतरमस्ति कांचन वट्टी मृतकुंभ-योर्वाम्बरे प्रत्यग्वस्तुनि निस्तरंग सहजानंद बोधांशुधो विप्रोयम् श्वपचोयमिति महान् कोयम् विभेद भ्रमः

“*Kim gangambuni bimbathombara manau chandala vatee payah pure chantaramasti kanchana ghati mrithkumbhayorvambare pratyagvasthanu nistha-ranga sahanananda bodhambudhan viproyam swapachoyamity aplmahan koyam uiheda bramch*”

“My body is made of the same material as yours; my soul is a part of the same Chaitanya as yours—why then do you want to keep me away saying go, go? What difference is there between the sun who is in the sky, the sun that is reflected in the water of the Ganges or in the water of the Paracheri, the sun that is reflected in the water of the mud pot or that in golden vessel? What is this delusion in respect of the Atman who is unruffled sea of knowledge and happiness, that this is a Brahmin and that is a Chandala”, burst out into the famous song “Prajnamanisha panchaka the first stanza of which ends with

सेवाहम् न च दृश्य वस्तु इति दृढ प्रज्ञापि यस्यास्ति चेत् चांडालोस्तु सतु द्विजोस्तु गुरुविति येषा मनीषा मम ।

“*syivaham na cha drashya vasthiveti dradu prajnapu yasyasti cheth chandalostu, sa tu dwijosthu guruvithyesha manisha mama*”

“whosoever has this settled conviction that he is That and not the fleeting thing that is seen, be he a Chandala or be he a brahmin he is my guru.”

The question as to whether a chandala can attain JNANA was then solved once for all for orthodox Hinduism and when that question is solved, the rest which is the result of social prejudice or is the outcome of unclean habits true or presumed, either way, must be capable of solution by the steady co-operation of all the parties concerned with patience and moderation on one side and sympathy and imagination on the other.

TALES FROM THE UPANISHAD

(Continued from page 246 of Vol. X.)

By Mr. C. T. SREENIVASAN, M. A.

Professor Annamalai University.

Nachiketas listened enraptured to the words of Yama. "I bow to thee, mighty Lord of Death, with respect and humility!" the youth said "thy kindness surpasses thy bounty. After beholding thy sacred presence, what is there that I have not yet acquired? Since it is thine own wish to grant me three boons, I ask as my first boon that my father, Gautama, pacified at heart, may know and greet me back from the kingdom of Death." "Be it so," Yama replied. "Gautama shall sleep peaceful nights and will greet his son with affection as of old when he returns from the abode of Death."

Having first discharged the sacred duty of securing his father's happiness, Nachiketas asked his second boon of Yama. "In heaven I hear" he said, "there is no fear, and none need be afraid of old age and death. Freed from the afflictions of hunger and thirst one rejoices there for ever. Thou knowest, Lord, the Fire-Sacrifice leading to heaven. That I ask for my second boon. For I am eager to go to Heaven."

"Bravo! Gentle youth!" Yama said, "I know indeed that great Fire-Sacrifice. Who else but you could have asked for it? This great Fire a mighty terror resembling a thunderbolt uplifted, is the firm support and stay of this vast Universe through which other endless words are also obtained. And this Fire, hidden in the hearts of ignorant men, is easily located in the intelligence of the knowing ones. It is called the 'Virat' or the Great because it is the origin and support of all worlds." He then instructed the youth regarding the manner in which the Fire-Sacrifice was to be initiated and reared and also the many sacrificial altars to be raised in accordance with the prescribed rules of the Sastras.

With scrupulous care and attention Nachiketas carried out all his

master's instructions and completed the Sacrifice. Mrityu was highly pleased with the zeal and piety of his young disciple and was inclined to grant him a fourth boon. "Nachiketas," he said "I give you now this other boon. Henceforth this Fire-Sacrifice shall be known by your name. Take also this 'Srinkam', a garland of multi-coloured gems." With salutations to the Lord of Death, Nachiketas received it on his broad shoulders.

"Listen further, my precious youth," continued Yama, "whoso kindles this Nachiketa-Fire thrice overcomes sin and grief, Whoso realizes it as his Atman residing in the lotus of his heart, secures everlasting peace and the world of the shining ones. And whoso performs the Sacrifice with acts of gift and charity, passes beyond the regions of birth and death. This, O Nachiketas, is your fire leading to heaven. Choose now your third boon."

Nachiketas thought well before claiming his third boon. He saw clearly that his first two boons had been of the character of means leading to ends. By the first he secured his father's happiness and by the second the numerous worlds. With the achievement of these ends both the boons were sure to disappear. Instead of such transitory and fleeting things Nachiketas now desired to possess that which was permanent and absolute. With this end in view he said to Yama, "Sire! There is this doubt: some say that when a man dies, he is not and others that he is. The secret of Death I like to know as taught by thee. Again some say that the Atman is free from actions and enjoyment; others hold that he is the agent and the enjoyer. Deign to dispel my natural ignorance, kind Lord of Death, and teach me the science of the Atman. I seek only the absolute knowledge. This is my third and the last boon."

For a while the great Lord of Death did not know what reply was to be given. The precocious youth desired to possess the very secret of Death himself. Further the subject of the Atman is so difficult that even when taught by an adept like Yama himself, it cannot be grasped precisely as this thing or that. According to the Sastras the knowledge of the Atman is to be imparted only to the best qualified persons. No wonder then that Mrityu stood perplexed faced with the question of the Atman!

In order to know whether Nachiketas was qualified to receive the knowledge of the Atman, the Lord of Death tempted him with other attractive boons. "Nachiketas," he said, "ask any other boon however

great. It shall be readily granted by the mighty Lord of Death. Whatever desires are difficult to be satisfied among mortals, seek them all; and they will be yours for the mere asking. How proud your father will feel if you possess all the covetable things on earth! Why not then you choose longevity, wealth and the kingdom of earth? Fair young man! Just look at these celestial nymphs agile and graceful of their forms. They are not to be easily had by mortals without my grace. With these damsels attending upon you, you will enjoy all the pleasures of men and gods. Therefore it is not proper for you, so young and handsome, to be troubled with matters relating to Life and Death. Such questions are as unprofitable as counting shells on the desert sands. Desist from such vain quests and seek instead these kingdoms and damsels possessing whom you will be the envy of all gods." Yama thought that by these words he could successfully wean the aspiring youth from acquiring the knowledge of the Immortal.

But Nachiketas stood firm like a rock, strong in his faith, courage and wisdom. He spurned the tempting offers of Yama as he would pieces of straw. Addressing the Lord of Death he said:

"Either refuse granting me this third boon or else cease tempting me with trivial things. Ephemeral these things are—wealth, kingdom and damsels. They tempt men to ruin and destruction. Indeed longevity will be a burden in the absence of true knowledge. Is man ever satisfied? O Lord, with mere acquisition of gold that eats into the vitals of life itself? Keep thou thine wealth, kingdom and damsels for I have no need for them. Having approached the great Lord of Death who knows the secrets of both Life and Death, it will be most unbecoming on the part of the son of a holy Sire to ask for anything other than the knowledge of the Atman. How could a mortal like me subject to constant death, wish for transitory things like kingdom, wealth and women? Such things are coveted only by the greedy and the ignorant. Every man in this world should aspire to something higher and greater than what he is. Why say much? Nachiketas does not crave even in thought any other thing but the secret of Death and the knowledge of the Atman. Teach me that alone, most holy Sire, which concerns the great 'Here-after.'" So saying he sat down much exhausted by righteous indignation.

"Victory to you, Nachiketas!" exclaimed Yama, "What unsurpassable qualities you possess! Though repeatedly tempted by me you have rejected these pleasures having correctly ascertained their sapless nature and not chosen the contemptible path of wealth in which many men

have perished. But you have stood firm with a single resolve to seek the true and the highest only. Believe me, there is none like you in this world or the next. The abode of the Atman is wide open for you who have abandoned without any reserve all desires and their objects."

Nachiketas felt encouraged at the endearing words of Yama. "If thou, Bhagavan, art indeed pleased with me and I am found to be worthy of your consideration, tell me clearly which is the Good and which is the Pleasant that I may choose the former and reject the latter. While these two opposed to each other like light and darkness, can be pursued at will, why does mankind in general pursue the sweet alone? Here I seek enlightenment."

"May we always find a delightful questioner like you, Nachiketas, a son or a disciple!" Yama replied, "It is true that the good is one thing and the sweet another; and these two serving different ends, bind men to varying conditions of life. Intelligent men examine both the good and the pleasant and prefer the good to the pleasant. For happiness comes to one who chooses the former, but whoso chooses the latter, forfeits the true end. Ignorant men being incapable of such discernment, pursue wealth, women and kingdom thinking that they are the highest.

"Wide apart and mutually exclusive the two are Knowledge and Ignorance leading to two different ends. The path of Knowledge is the path of the Wise and the Great, leading to Immortality and Bliss while the path of Ignorance which is the way of the animals, leads to premature death and destruction.

"Living in ignorance and imagining themselves to be wise and learned, fools go round and round from death to death staggering to and fro like the blind led by the blind. Afflicted with disease and old age, they never behold the great 'Here-after.' Rendered blind by the glamour of wealth the ignorant blunder and blundering fall again and again under my sway and are thus eternally tossed up in the whirlpool of birth, misery and death.

"Desires though many, have not shaken you a bit nor diverted you from the path of righteousness. I regard you, Nachiketas, worthy of attaining the Good."

"Kind Lord of Death!" Nachiketas said, "I do not know how I have come to deserve thy kindness and grace. My humble prostrations to thee, holy Sire. The Atman, the wise declare, being very subtle, is difficult to be attained. It cannot be reached by mere reasoning or by learning or by sacrifices or even by the sciences. Thou hast reached and

art fixed in the Atman, O mighty Lord. Seeing how uncertain the life of man is, I long to possess that immortal Atman."

"Indeed most wonderful is this science of Atman, Nachiketas," quoth Yama. "Of all the sciences this is the greatest and the most difficult. Of thousands who seek it, some one alone like you wise and pure at heart, becomes the knower of Atman. For the mere hearing of it one does not obtain it. A wonder is he, the expounder of Atman; a greater wonder he who obtains it as taught by the able. A man of worldly understanding often disputes whether Atman exists or not and whether it is pure or not. How then can it be grasped as taught by these mere disputants? When taught by a person like myself who is free from such doubts and is well versed in the four Vedas and the Agamas, the Atman is easily grasped, because the true nature of the Atman absorbs all doubts, fears and disputations. The person then gains the state of the highest knowledge; and his liberation from the cycle of births and deaths follows automatically. Nachiketas, you have now accomplished this emancipation."

"Sire, there is this doubt," Nachiketas said interrupting, "As one firmly seated in the perishable body, the Atman seems to be conditioned by conflicting attributes like birth and death, love and hatred, joy and sorrow. But the wise declare that it is beyond all good and evil, sin and grief. If thou seest or knowest anything like this lying beyond the ken of human experience, tell me that."

"Nachiketas! know the Atman reposing in the heart of all living beings, to be greater than the greatest and subtler than the subtlest" Yama replied. "This intelligent Atman is not born nor does he die. Not being composed of parts he is not produced or destroyed like ordinary objects. Unborn, ancient, He is everlasting. None who has not turned away from bad conduct, can attain this Atman by knowledge. But he who has thrice propitiated the Nachiketa-fire, crosses to the other shore and reaches the immortal Atman. This Nachiketa-fire is the bridge, as it were, between this shore and the other."

"Dear Lord, there is this other doubt," Nachiketas said. "Of the two worlds, wherein does the Atman reside? Again some say that he is one only; others declare that he is many; he is inside and he is outside. Remove all these doubts oppressing my mind."

"Listen Gautama." Yama replied, "As one standing betwixt dream and waking, sees both what is in the midst of dream and what is in the midst of waking, this one Atman stands betwixt this world and the

other and beholds them both. Thus he becomes the one all-pervading Purusha or Person. He alone is all these; and there is nothing beyond him. He is the End and the final Goal. Whoever sees anything different from Him here or there, passes from death to death. What is there is here; and what indeed is here, is also there. This is That.

"As one fire becomes different according to whatever it burns, the one Atman becomes many according to whatever body it enters. As wind though one, becomes different with different bodies, the one internal Atman of all living beings, assumes manifold forms and shapes. Thus the one Purusha becomes many as identified with the unreal and perishable bodies. But just as the sun is not contaminated by the impurities of the objects upon which he shines, so also the one internal Atman is not tainted with the miseries of the world, being external to it. He, the internal Atman, is the Lord of all creatures of the past and the future. He alone is now; the same yesterday, today and to-morrow. He dwells in heaven and in space; He alone dwells in men and gods. He is all that is born of wind and rain, of earth and sacrifices. The sun does not shine nor do the moon and the stars nor do the fire and the lightning. All these shine by the Light of the Atman only. The splendour of the Atman resembles the splendour of a million suns and million moons. How then could any one behold Him or describe Him?"

"O Bhagavan, Thou hast taught me all those items of knowledge which are generally not known among mortals," Nachiketas said. "Now teach me those things which ought to be known. What is the path that leads to that supreme Goal which all the Vedas uniformly extol and for which wise men perform acts of 'Tapas' leading the life of 'Brahmacharins'?"

"To you, Gautama, I shall truly expound the secret of the Ancient Path by which I have won all these worlds and greatness," said Yama. "Alas, many and crooked are the ways in which thousands have perished in their noble quest. For, the form of the Atman does not stand within the fold of our vision. Ignorant men, not seeing the Atman within, pursue external objects and get into the snares of wide-spread death. But desiring immortality some intelligent men, with their senses turned away from all external objects, behold the Atman within. Seeing Him they become immortal and reach the highest bliss."

"Nachiketas, Know the Atman to be the Lord of the chariot and the body the chariot. The senses are the horses, the mind the reins, and the

intelligence is the charioteer. When a person does not possess discrimination, the mind and senses remain as uncontrollable as the vicious horses of a bad driver. Then he does not reach the goal but falls into the lap of death. But by him who has discrimination and is clean, the mind and senses come to be controlled; and he reaches that goal from which there is no return.

"That firm control of senses, the wise name Yoga. Yoga is indeed very hard to attain; and when attained one must be watchful or else it will be lost. Just as a bundle of cotton is blown up into nothingness by the discharge of a mighty cannon, so also this wonderful jugglery of a tremendous wheel of birth, joy, pain and death, is blown out into powdered atoms by this mighty Yoga. Yoga is the Supreme Path, for it is the method as well as the end. Keeping the senses and mind under control by means of Yoga, one reaches the great Atman by intelligence. Then all his desires clinging to the heart fall off one by one; and the bonds of Death are cut asunder. The mortal becomes the immortal. This is my instruction.

"Arise, awake, O Nachiketas; having reached the Great, dream no more. This Ancient Path, the wise say, is hard to go by, like the sharp edge of a razor."

Nachiketas having acquired the knowledge of the Atman imparted by Death and also the instruction regarding Yoga, left the kingdom of Death, and soon rejoined his aged father who welcomed him with love and affection. There by practising Yoga, he freed himself from all grief and bonds of Death and became immortal.

He who hears and repeats this old Nachiketas story told by the Lord of Death, becomes intelligent and attains glory in the world of the Brahman.

Aum. Santih! Santih!! Santih!!!

(Concluded.)

PICTURES AND PARABLES

BY

T. L. VASWANI.

How is light produced? Who knows? When the electrons in an atom change suddenly from one stationary state to another of lower energy, a wave of radiant energy is sent out. Light is a form of energy and is produced by something losing energy. Loss of energy becomes

light! What a light is thrown on the Law of Sacrifice! Your sacrifice,—loss of energy,—becomes for so many a light on the path of life.

Ravan carries away Sita by force. She parts with her ornaments on the way. Confined in Lanka, she lives a life of tapasya. It was not Rama's valour alone which gave him victory over Ravan. Sita's tapasya was an important factor. Tapasya is energy.

How did Hanuman cross the ocean? He prayed. But he, also, "leapt," we read "with all his might from the top of the mountain Mahendra," Pray,—and leap with all your might. True prayer is not passivity. True prayer expresses itself in action. Prayer and shakti go together.

Love breaks the bonds of class, creed, and caste. Chandidas is a Brahmin; Rami is a fisherwoman. Chandidas is a poet; Rami is a poet; Rami is illiterate. Chandidas sees Rami and loves her; he meets her from time to time; he loses caste. His brother says to him:—"I shall arrange for your return to caste if you will leave Rami and give a feast to the Brahmins, and seeks to be readmitted to his caste by repudiating Rami. Suddenly at the feast appears Rami." Chandidas repents, goes up to her, asks her pardon, and calls her "Gayatri the Mother of the Vedas." Chandidas sees in Rami the Divine Mother; and before the assemblage of Brahmins, he gives Rami the worship of love.

A sceptic said to me:—"Miracles are moonshine!" And I said to him:—"Behold the sunrise!"

Whither goest modern civilisation? And what shall we do to save it? They asked.

And I said:—Round and round run the wheels of modern industrialism. Round and round they run in dance of lust for gold, a dance of desire, a dance of death.

What will save civilisation if not a new Franciscan spirit, a new acceptance of the simple life, a new worship of the Babe of Brindaban, the Babe of Bethlehem?

How had any one the heart to scourge Jesus? He stood before them,—a picture of purity, humility, and love; he stood before them radiant,—

with meekness. Not a curse! Not a word of complaint! Jesus realised his unity with his persecutors. Jesus had compassion on them and prayed for them even as he suffered in silence.

* * * * *

How do migratory birds fly straight to their goal? It has been pointed out that they are in search of certain insects. From them emanate waves very short waves,—at a certain season. The migratory birds reach the goal, being drawn by these waves! You complain the Master does not meet you! You forget the Master is in search of you. Only send out waves of aspiration. Drawn by these, the Master will come and meet you and bless you. Why wander abroad? Aspire! Aspire! Aspire! And you will attain!

* * * * *

How oft we say:—"Improve the system," but we ignore the individual! The politician would change government and the reformer society. Systems, laws, and customs change: individuals continue to live broken, shrunken lives! Individuals are hurt or harmed in the name of "society" or state. But you can't build a new order, a new system except in the individual. Make the individual truly happy, and you will help in the rebuilding of society and nation. Serve a few who are with you or near you,—in home, or street or school, and you serve the People. The problem of true freedom is, essentially, the problem of the inner transformation of the individual.

* * * * *

How little ones followed Sri Krishna! They heard his call; they rejoiced in the Flute! Be a little one.—if you would live in the company of the Lord!

BRIGHU'S QUEST.

K. V. S.

Whence? How? Whither? From the dawn of human intelligence these questions have been asked. To the enquiring mind they had a special fascination. Ancient India was a land of spiritual quests. Many a time were these questions asked in its history. Many were the efforts to find an answer. The story of one such quest has come down to us in an attractive setting. Brighu son of Varuna wanted to find out 'Brahman'. He approached his father and said 'Father instruct me in

Brahman.' Varuna said 'That from which beings are born, that by which they live, that to which they go, seek to know That. That is Brahman.' The father's answer was merely the statement of the problem. Brighu went away and did Thapas. In ancient India Thapas was the method *par excellence* of achieving all desired objects. 'All joys in Heaven and Earth can be secured through Thapas'

तपोमुलमिदं सर्वं देव मानुषकंसुखं Manu XI, 234.

For the Brahmin, Thapas consists in the pursuit of knowledge
ब्राह्मणस्य तपोज्ञानं Manu. XI 235.

'Thapas' is an untranslatable word. It stands for a combination of intense and one-pointed pursuit of the desired object through every endeavour, along with the discarding of all other pursuits. Penance is a part of it. Brighu performed Thapas for knowing 'Brahman.' As a result of such Thapas the knowledge came to him that 'Food is Brahman.' "From food creatures are born. By food they are sustained. Into food they are resolved." What was this discovery? By the term 'Food' we may understand the material world, the material conditions of the environment including, of course, that which is taken in. Food in different degrees moulds the conditions in the world of minerals, vegetables, animals, and men. The mineral kingdom is entirely dependant upon the result of material reactions. In plants, animals and men we see in diminishing degrees the dependence upon the material environment. Plants can select their food. Animals can seek it. Men can create it by the manipulation of natural resources. Food is Brahman also in another sense. If a being from another world were to visit the earth and look at the objective of the major part of human activity in the world to-day he will find that it is directed to maintaining physical conditions and improving them. To the larger portion of humanity the physical values nearly exhaust the goal of their ambition. Their whole life is an expanded dining room, drawing room and play ground. Eating and drinking and catering to and enjoyment of physical comforts absorb their energies. What they seek is greater means of material gratification for themselves, their children, and their children's children. They worship in the shrine of 'Anna Brahman' the great Food God, the giver of all material prosperity. Unconsciously they fulfill the famous words of the Upanishad.

सर्वं वै तेऽन्नमाप्नुवन्ति येऽन्नम् ब्रह्मोपासते ।

'They all obtain food who worship Brahman as food.' It is not a question of right or wrong. It is the statement of a fact. Food indeed is Brahman. It is an inevitable discovery.

But Brighu was not satisfied with this conclusion. He again approached his father and asked a second time to be instructed in Brahman. The father said 'Seek to know Brahman by Thapas.' That was an assurance to Brighu that he was on the right path, for he was already using that method. Brighu performed Thapas again. As a result he arrived at the knowledge that Prana was Brahman. 'From Prana beings are born, by Prana they are sustained, to Prana they return.' Therefore Prana is Brahman. Prana may be understood to indicate the vital currents of life. Brighu saw that Brahman transcends the realm of matter which responds only to impacts from outside and that it comprehends that strange indescribable thing called life, which is capable of selection self-building and growth, which is capable of resistance and individual self-expression, and which is shared by plants, animals and men. Perhaps somewhere there is a reservoir of such life. That however was Brighu's view. But Brighu was not satisfied.

To Brighu this discovery was only a stage in the ascent. Physical life however rich and exuberant was apparently a fractional expression of the Universe. So Brighu again approached his father and repeated his request for instruction and got the answer. 'Seek to know Brahman by Thapas.' Brighu again took to Thapas. This time he discovered that Manas (Mind) was Brahman. He saw mind as the source of sustenance and resolution of all beings. What are the implications? In what sense can mind be said to be Brahman? We may equate it for this purpose in terms of the intellect and the emotions. Brighu saw beyond the region of material elements and beyond the surge of organic life. Permeating them he saw the currents of emotion and of thought. He saw sensitiveness to emotions manifested in various degrees in animals. He saw responsiveness to thoughts and emotions in men in differing degrees of refinement and intensity. He saw the line of development for animals in the direction of the awakening of thought, and for men in the clarity and power of thoughts and in the extent of its domination over the emotional and physical life. For men the cultivation of the mind is the legitimate occupation. Physical and emotional experiences no doubt attract and engage men's attention. But they do not satisfy. Indeed at a certain stage they lose their attraction. 'The pleasures that are born from contacts of senses, they are verily wombs of pain.'¹ At a later stage even the emotions become enemies (परिपन्थिनौ) 'They hide knowledge as smoke hides fire.'²

1. Gita V.

2. Gita III.

The evolution of the mind is going on *pari passu* with the evolution of the human race. The 'obstinate questionings' of the mind weak and obscure in the beginning gradually acquire strength and purposiveness. Analysing, rationalising, and synthesising, the mind evolves sometimes with painful slowness and sometimes with startling suddenness, seeking answers to its many questions, studying the laws of life in its expression and trying to build a better world by appropriate distribution of matter and force. That is where the better sort among us are at present. Mind is Brahman.

But Brighu being a truth seeker was under a restless urge. He was not satisfied with his conclusion. He felt that there must be higher planes. It is possible to imagine that there are higher phases of experience beyond the mind of which we do not as yet have a working conception in the same way as plants may not be able to understand the play of emotions, and animals the working of thought. The discussion of their existence however is beyond our present sphere. It was Brighu's faith that there must be higher realms. He had also developed Thapas the method which provided him with an effective aid in his quest. So he again approached his father and sought instruction. Varuna's reply was identical "Seek to know Brahman by Thapas". The story proceeds that Brighu performed Thapas again on two further occasions and discovered that 'Vijnana' or Enlightenment is Brahman, and finally that Ananda or Bliss is Brahman. That satisfied him. He had no more doubts and no more questionings.

The quest of Brighu is thus the quest for the Ultimate. It is a quest that is pursued by oneself through Thapas, through the deliberate shunning of distractions and delights and the strenuous and concentrated search for the objective. It is a quest in which the inquirer gets successive revelations of aspects of truth through phase after phase and ascends step by step from lower to higher values of life. The goal is Bliss.

Brighu's quest is the quest of the race. Through all the contacts and reactions of the personality the unconscious search of man is for happiness. We seek it through the accumulation of riches, in the glow of sentiment, and in the impact of the waves of thought. We flit from object to object. We do not seek it as Brighu did through Thapas. There may be a few indeed even at the present day who seek it through Thapas but none who do it with the same intensity and continuity as Brighu. With the rest of us, the Thapas is in an exceedingly latent

condition. One day we may do Thapas as Brighu did and realise for ourselves the truth that he discovered.

The story portion of the Upanishad ends here. Then follows the usual फलश्रुति *Pala Sruthi*—the exaltation of the fruits that come from a true understanding of Brighu's quest and of his realization. After this there are four important injunctions to the following effect. Do not despise food. Do not reject food. Accumulate food. Do not refuse food and shelter to those that ask. Let us leave the *Pala Sruthi* aside for a minute. We may understand by "food" in these injunctions the inferior values which Brighu transcended one by one, food being used in an illustrative sense. Food may therefore be taken to include in its connotation Prana, Manas and Vijnana. What do these injunctions mean and how are we to reconcile them with the statement that Ananda or Bliss is Brahman? Two alternative meanings are probable. Perhaps the Upanishad felt the need for urging caution to those who may run away with the impression that since Brahman is Ananda nothing else matters. Perhaps it was intended to demonstrate that though Ananda was indeed the goal, the others are not to be neglected. The stress seems to be upon the development of all phases of one's personality. The lower qualities of the self are undoubtedly important and necessary for one's full functioning. They have to be cultivated so that the highest efficiency may be reached. The quest for Brahman involves the culture of the soul and the energising of the various vestures of the Self from the self that is of अन्न or food to that which is of Ananda.

But the ingredients for living ought to be distributed to all who need it. It looks as if the idea is that the person who follows in the footsteps of Brighu will not merely be a Truth-seeker in the ascetic sense of the term, but would seek to grow to the full stature of his personality and discharge with diligence the ordinary duties of life. He will however hold the accessories of life in trust for others. These accessories are to be 'socialised' so to speak in the scheme which the Upanishad envisages. The categories that are socialised will be not merely food and shelter but all the facilities necessary for the development of the personality. The quest for ultimate bliss is thus compatible with the possession of 'worldly' affluence. This is a direct answer to the problem that often puzzles the enquirer whether the quest for the things of the Spirit are in some way opposed to material well-being. Should there be an incompatibility between the physical wealth in the sense of comfort, health etc., and spiritual wealth?

Should the ordinary amenities of life be discarded as Evil? The *Pala Sruti* in the Upanishad reinforces the answer given by the four injunctions above referred to. It is stated that the man who realises for himself the Truth of Brighu's discovery, becomes great with offspring and wealth, with name and fame, and with the Lustre of Brahman.

There is thus more than one lesson in the old story. It tells us of the gradual Ascent of Man by realising for himself the existence of the ascending scale of values. It stresses the importance of Thapas to those who desire to accelerate their evolution. It reveals the Spiritual Quest as a restless pursuit of happiness in which the enquirer transcends stage after stage of discovery. It tells us of the discovery of the Ultimate as Bliss. It tells us above all that this discovery is compatible with the recognition of the usefulness of things of the world as we understand it. Brighu's quest is the expression of the 'Yearning Human Quest for the Ultimate.' Brighu's realisation is the Eternal Goal of Man. The emphasis of the Upanishad is upon the development of a balanced personality and 'the harmonious adjustment of Man' to a dynamic Universe.

The spiritual quest is a continuous striving after fuller life under better conditions. Whatever the form, whether the quest is for 'Brahman', or for perfection in Yoga, or for 'the Kingdom of God and His Righteousness' the seeker has all necessary things 'added unto him.' 'He is a worker of weal who will not tread the path of woe.'

Desiring righteousness.....he

* * * * *

Beginneth life again in some fair home

Among the pure and the prosperous

* * * * *

So hath he back again what heights of knowledge

He did achieve, and so he strives a new

To perfectness, with better hope.'

We may therefore pray after the manner of an ancient Upanishad.

ओं नारायणायविद्महेवासुदेवायधीमहि तन्नोविष्णुप्रचोदयात् ।

We understand Him as Narayana (the Ultimate)

We adore him as Vasudeva (the Lord of wealth)

May He the Vishnu guide and inspire us.

KIND WORDS FROM WELL WISHERS.

SIR P. S. SIVASWAMY AIYAR, K.C.I.E., C.S.I. Writes.

The completion of the ninth year of existence of the Bharatha Dharma is an occasion of which I wish to avail myself to offer you my congratulations on your editorial conduct of the journal. It has endeavoured to carry out its aims as a magazine of liberal Hinduism. Of the many evils from which India is suffering to-day, not the least is the corruption of the Hindu religion which has gone on slowly and for long. The overgrowth of a tropical jungle of forms and ceremonies has tended to crush out of existence the true spirit of religion. The need for purifying our religious system and providing room for the growth of the religious sense is felt by many thoughtful minds in our community. The Bharata Dharma has offered a platform for the discussion of our religious and social problems from the standpoint of a modernised faith, responsive to the requirements of intellectual progress and rapidly changing social and economic conditions. The articles in the journal have been thoughtful, broad-minded, and inspiring. You are entitled to look back with satisfaction upon the first decennium of your journal. I offer you my best wishes for its prosperity and continued existence.

BRO. C. JINARAJADASA writes

FOR

DR. BESANT AND HIMSELF.

As one who is not unaware of the glorious traditions of Hinduism in the past, I am naturally fully sympathetic towards any effort which aims at restoring once again the old worship, which had such a powerful effect in the lives of the people. We all know how the ancient tradition has been over-laid again and again by accretions, and how to-day many, particularly those in touch with modern education, feel the burdensome quality of the old ways of worship. Yet the inner core of the old rituals deals with fundamental realities of the invisible world. The attempt of the Bharata Dharma to eliminate useless accretions is most necessary, if Hinduism is to survive as an effective force in the reorganization of India to-day. The choice for thinking people to-day is between brushing aside the whole past as meaningless, or selecting from the past those elements that appeal to the spiritual sense, setting all other elements go.

All religious reformers in India surely know how from the commencement of her work for India Dr. Besant has been a firm believer in the intense vitality of the Hindu spiritual tradition, not only for India, but for the whole world. In her old age, when the burden of age is pressing upon her so heavily, she is not able to give any more assistance. But I am sure I am only reiterating what she has said again and again, that not only her sympathy but her enthusiasm is exactly with such a work as is being attempted by the Bharata Dharma.

MR. T. V. VENKATARAMA AIYAR,

President Arya Matha Sabha writes.

I desire to send my happy new year greetings to "The Bharata Dharma" and pray for it a long life of prosperity and usefulness. "The Bharata Dharma" under the auspices of the Arya Matha Sabha is an organ of Humanity than of any particular cult and thereby stands for the Highest ideals of Hindu Culture and Philosophy. It is ably edited and deserves better encouragement than it is now receiving.

IN THE NAME OF RELIGION !!!**"RITUALISTIC CRUELITIES"!**

[We gladly publish the following appeal by the President of the S. P. C. A. (The Hon'ble Mr. Justice Jackson). The appeal speaks for itself. To readers of the Bharata Dharma it ought to convey a powerful urge to see that this blot on a great religion whose cardinal principle is Ahimsa, is wiped out with the least possible delay.]

Ed. B. D.

* * * *

'I am informed that there are ritualistic cruelties practised upon animals which do not come within the purview of our Inspectors or the Police.

There are great and insurmountable difficulties in the way of the S.P.C.A. taking up the task of putting down these cruelties without the willing and hearty co-operation of the public at large. Possibly even some enlightened people are found to support such sacrifices and are actually of opinion that these old and time-honoured practices should not be interfered with.

Many may not be aware of the extent of cruelties and sufferings the animals offered as sacrifices (namely sheep, goats, pigs, buffaloes, fowls etc.) have to undergo.

The limbs of sheep and their ears are severed from their body piece-meal, their heads broken and in other ways mutilated before they are actually done to death.

In sheep sacrifices, sometimes the animal is cut in 32 parts of its body and its flesh is taken bit by bit. This is done at dead of night, perhaps to avoid public gaze.

Pregnant sheep are also offered as sacrifices. The young ones are pulled out from the womb by the hand being thrust inside and they are killed first and then the mother.

Live pigs are thrown from a height over sharp spikes planted on the ground and left there until a certain height is reached. They are thus made to suffer excruciating pain for several hours before their actual death. They are then removed for others to take their place.

Buffaloes are let into pits specially dug up for the purpose and then pierced with sharp swords in several places by a number of persons standing on different sides of them and after the infliction of much pain and suffering the head is finally severed from the body.

In the case of the offerings of fowls to temples they are tossed up and down because of the so called time-honoured custom. This results in the infliction of unnecessary sufferings on them. They are also bitten while alive and their blood sucked by the men engaged in that "holy" work.

Though it may take some time before public opinion is strongly educated against such sacrifices, it must be the duty of all human beings to lend a helping hand in seeing that much of the needless and untold suffering inflicted upon the innocent animals is avoided.

* * * *

I have the honour to be,

Sir,

Your most obedient servant,

G. H. B. JACKSON,

President, S.P.C.A.

REVIEWS.

The Children's news :—This is an attractive Journal for boys and girls. The February issue which is to hand contains varieties of stories and essays in a form which will appeal to children. The issue opens with a message from Dr. Besant on the making of New India in our Schools and Colleges. Among the interesting articles are one on Rabindra Jayanthi by Mr. C. S. Krishna Ayyar, M. A. and another on Rukmangatha by Mr. K. R. S. Narayanan, M.A. Throughout the Journal there is an attempt to preserve the children's atmosphere in the narratives. Journals for boys and girls have a great future in this country if properly run, if they are not heavily loaded with too much serious matter and if they are plentifully illustrated. We have no doubt that the Children's News is striving to make the Journal an ideal children's magazine, and we wish it every success.

SAIVAISM THE RELIGION OF THE ANCIENT BRITONS
BY

D. GOPAUL CHETTY.

Published by the Author: Royapettah Madras.

In this pamphlet an attempt is made to link up Tamil Saivism with the faith and practices of the Druids of Britain. Considerable ingenuity has been expended on this novel theme. It is not possible to pronounce any opinion as to whether the apparent coincidences pointed out by the author have more in them than similarities in religious effort between human communities in different places. The book will amply repay the time spent in going through it.

DIET OF THE INDIANS

PUBLISHED BY

J. C. BASAK CALCATTA.

The subject of this book is one in which research has to be specialised just now. If we are to seek the efficiency of our industrial workers and bring them a certain amount of immunity from disease it is of the utmost importance that we should be able to secure a proper selection of cheap food with necessary variations to suit local conditions. It is of equal importance that a correct idea as to diet and its significance in health and sickness should be spread widely among the masses. This little book is

an interesting contribution to the literature on Indian diet. The author has covered a wide range in a small compass. There are chapters on the constituents and ingredients of food. He has endeavoured to relate the various kinds of Indian food, to a scientific scheme of dietary. Dietitians will be specially interested in the chapters in vitamins and in fasting cure. The book gives a remarkable variety of useful information at the very cheap price of eight annas. We heartily commend the book to all who are interested in the health of the country.

We acknowledge the receipt of the following Journals.

The New Age	Longivity
The Humanist	The Bengalee
The Scholar	Lakpathi's Sporting News
The Indian Educator	The Madras Criminal Cases
The Muslim Youth	The Astrological Magazine
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Stri Dharma	Federated India
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ACHARYA ROY AT SADHANA AUSADHALAYA

Sir P. C. Roy who was on a short visit to Dacca, came with Dr. Ghose, D. Sc. of Dacca University to the Factory of the famous Sadhana Ausadhalaya (Dacca) managed by one of his pupils, Prof. J. C. Ghose Ayurvedasastri, M.A., F.C.S. (London). He was taken round the big Factory, and enquired about the various preparations that were then going on. He expressed his sincere satisfaction at the strict Ayurvedic processes in which the various medicines were being prepared, and prophesied about the bright future of this big manufactory of indigenous drugs. He was particularly glad to note that orders for its medicines are being received not only from all parts of Asia, but even from Europe and America.

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THE Bharata Dharma

Magazine of Liberal Hinduism

Honorary Editors : { Rao Bahadur K. V. Sessa Ayyangar, M.A., B.L.
Mr. T. S. Swaminathan, M.A., B.L.

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JUN 1932

[No. 3

30 JUL 1932



On the front parapet of THE TEMPLE OF LIGHT, Adyar :

चित्रं वदन्तं मूले वृद्धा शिष्या गुरुयुवा ।

गुरुस्तु मौने व्याख्याने शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

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THE BHARATA SAMAJA PUBLICATIONS

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*Sadhu T.L. Vaswani writes :—*The "Bharata Dharma" is precious to me for its noble aspiration to interpret the ancient wisdom in the light of the modern spirit. Great is India's destiny and great the mission of the Hindu Dharma in the new age. May you and your work be ever increasingly blessed in the service of *Satyam Sanatanam*!



THE Bharata Dharma

N.B.—The Arya Mata Sabha is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

VOL. X]

JUNE, 1932

[No. 3

RAJA RAM

I looked into his face : it radiated peace.
Now comes the news that dear Raja Ram is no more !
He is not dead. He has but passed on !
He wrote to me of his illness and in that letter,—his last to me,—he poured his heart's love and aspirations.
Who could think he would depart as soon ?
I spent with him a few quiet hours at Adyar: I had meals with him. He linked me with the *Bharata Dharma* and I wrote for it some articles. He linked me with the "Theosophical Publishing House" and I wrote for it 4 little books of the "Glimpses" series and a fifth one on "Youth and the Coming Renaissance."

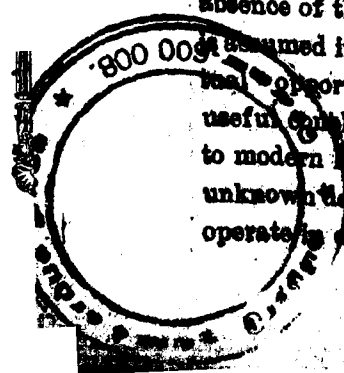
I love him as a brother. His earth-life smell sweet: his soul-life now blossoms in the Spirit-Realm. Death is *maya*: the one Certainty is Eternity,—"like a great Ring of pure and endless Light!" Did not the Rishis pray :—*Tamasoma Jyotir gamaya* ?" Which I interpret to mean :—"Through darkness lead us into Light!" Bless us still ! And mayst thou grow from more to more, in the 'Light'! The Light that is Eternity!

T. L. VASWANI.

RAMA DASA.

The theory of social organisation in Hinduism has for its basis the diversion of social energy Godward. Hindu Sastras seek to render the action of units and groups purposive in the sense of being in accordance with the Will of God. Thought and actions were so strictly subordinated to this object that the ruts of life have grown deep and inextricable. Every deviation was considered a sin. Leaders of new movements to whom it was open to level up the ruts, left them intact. Not having had the modern facilities for bringing about vital changes in social structure on an extensive scale, they went on to order life on a new spiritual deflection and contented themselves with the least possible interference in social usage. They concerned themselves mainly with improving upon the possibilities of spiritual evolution and with adopting safeguards against dangers discovered in the light of past experience. The very few alterations in practice that they did suggest transformed their followers into a new interdining and inter-marrying group. After a few generations it became a special point with such groups to look backward to the period of their genesis as the era of a new revelation and as the period of high watermark of human aspirations and achievements. The little novelties in practice that were devised at that time were cherished with fanatical jealousy. The result has been the creation of rigid groups in social structure, the introduction of a perpetual strain of dis-harmony in communal life, the glorification of the letter of sectarian codes, an unhealthy obsession by past standards of social conduct, and an obstinate tendency to ignore changed conditions.

What is needed is fresh thought and the diversion of fresh thought into ancient institutions and practices. We need a correct and therefore a just assessment of former movements and an honest and intelligent facing of the new facts and forces of the present times. Conspicuous among these new facts are the unparalleled economic depression existing side by side with the excessive material ambitions, the prevailing absence of the minimum of primary human needs the availability of which was assumed in the old books, and a desire for a juster distribution of spiritual opportunities. It is only by such an attempt we can draw useful conclusions from the lessons of the past, evolve the right attitude to modern life, and go forward hopeful and strengthened to meet the unknown developments of the forces that are just beginning to actively operate in our social life.



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It is by courageous thought alone that we can discover the right approach to the useful study of the past. The growth and the spread of such thought will bring us the power to give flexibility and life to traditional practices whose inviolability is defended with dogmatic obstinacy. In the times before us the issue is going to be bending or breaking. The tension on the old forms generated by the play of new influences is daily growing. To the extent to which we are able to relieve that tension we shall retain the priceless treasures enshrined in the old institutions and keep burning the lamps of idealism that have been lit in the generations that have gone by. To the extent to which we fail in this effort there is bound to be peril to the primary purposes which the Hindu social organisation was designed to fulfill. It is not unlikely that in the deluge of irrational secularism that threatens us in the immediate future we may lose the continuity of social experience which gives richness and beauty to national life.

THE PATRIOT.

BOON CLARK.

Who is the true patriot?

Is it not he who has his country's good at his heart's core; and by good, one does not mean exclusively temporal power, but spiritual plenty.

There is a great field for the best form of patriotism in India, the patriotism which uses its individual powers in a vast work of resuscitation and reconstruction.

In Europe the intelligentsia think much of the "Period of the Renaissance," the New Birth of Art, which had suffered an eclipse during the years prior to that event. It was the work of many under the influence of a few.

What is to prevent a renaissance, a re-birth, or re-incarnation, whichever way one may please to put it, of the tremendous latent power of intellectuality in India, and the even greater number of persons who though not specially gifted can be utilized to help in this divine art of raising the position of their country and reviving those who are ready to die?

Let there be beginnings, small perhaps, and the better for being small.

When a project is in its infancy, mistakes are more easily rectified, and experience will become more personal, if the projectors are in intimate touch with those whom they seek to teach or train.

Small bands of persons can vary their methods with regard to the particular district where they are engaged, whereas a gigantic effort, with all its costly machinery of organization, and having the persons whom it seeks to help, merely as so many names in ledgers, can never take the place of numbers in separate—and therefore workable—communities.

The country of India is being permeated through the length and breadth of the land, with a new Spirit—a Spirit of enquiry into the things of God; a seeking for the Divine; a desire to enter into communion with God; and this spiritual intercourse demands that those who enjoy it shall use its power to raise to alleviate, and to educate their less fortunate fellow-countrymen.

There must be no looking by the workers for material advantage to themselves, for—

There will be no financial emoluments which will enable them to retire in a few years on their savings.

It will mean living poorly, and dying poorly from the outward view.

Inwardly it must first mean personal oneness with the Divine, having as the fruit of this a permanent, sound and substantial lifting from the dust of the land of India into

The Light of God.

TALES FROM THE UPANISHAD.

III.

THE QUEST.

By C. T. SREENIVASAN, M. A.

It was the dawn of the golden spring radiating love and mirth. The trees were ablaze with sweet scented flowers; and the heavens were filled with resounding melodies. Both men and gods rejoiced at the prospect of a glorious year and surrendered themselves to the spirit of the season. But Narada alone sat pensive not feeling glad at heart. If this Divine sage himself should have remained in painful reflection, what shall we say of ordinary men who possess little or no knowledge and have not done any virtuous deeds? Not even Nature with all her charms and witch-craft can soothe the sufferings of ignorant men.

apart from knowledge of the Self nothing else can realise the supreme Good which is the source of happiness and satisfaction. That supreme Good Narada did not possess though he was blest with all faculties of learning, science and art.

Renouncing his pride of lineage, learning and conduct, Narada, like an ordinary person, approached Sanatkumara, the Master of 'Yogins,' for the purpose of acquiring the absolute Good, "I hear," Sir, he said that you know Brahman which is the Self. Teach me That, for I am oppressed with the misery of ignorance." Sanatkumara who was much captivated by the godly deportment of the young but melancholic Narada, replied: "My bright youth, I shall certainly abide by your request. But tell me first what you have learnt and acquired previously; and then I shall teach you whatever lies beyond your knowledge. A teacher should know what the accomplishments of his pupil are."

Narada said: "Sir, I know the Rik, the Sama, the Yajur, the Atharva and also the fifth Veda, and the Itihasa-purana. I have learnt to recite by heart all the rules and rites of sacrifices and the sciences of Mathematics, Logic, Ethics, Politics, and Aesthetics. I am well versed in Bhuta-vidya, Kshatra-vidya, Nakshatra-vidya, Sarpa-vidya, and Deva-gana-vidya. But with all this I feel miserable because I do not know the Self. In vain I searched heaven, earth and the three worlds, every nook and corner, but I could not find the Self. Constant reading and disputations landed me only into greater darkness. Nature remains as ever silent and mysterious shrouding this Self from my eye. Sir,—I am like a poor blind man who treading upon gold does not see gold. I have heard from great men like you that he who knows the Self, overcomes grief. I am in sore distress. Kindly help me over this great grief of mine which is too heavy for me to bear." So saying he prostrated himself before the Prince of 'Yogins.'

"My blessings to you, Narada. Arise and listen to what I say," exclaimed Sanatkumara, "Why a person who knows the Vedas and the manifold sciences and Vidyas, does not however know the Self, I shall presently explain. Be not dejected if I were to say that all you have learnt till now, is only a few names and words that do not touch the real nature of the Self. The Self is indeed hidden in the Vedas as a king is hidden in a royal procession. But just as people worship the idol with devotion thinking it to be the great Vishnu Himself, so also by meditating upon the names and words of the scriptures one is said to know the Self."

For he who meditates upon Name as Brahman, passes beyond the worlds of names and forms."

"Sir, it is true that I do not know anything beyond Name and Form," Narada confessed, "But is there anything better or higher than Name? If so, tell it to me, for I desire to possess the highest."

"Narada, I cannot blame you for your natural ignorance. Yes, there is something better and higher than Name;" the master replied "and that is Speech. Seated at the root of the tongue Speech, by means of the senses, gives birth to letters which constitute Name and Form. As in the ordinary world cause is found to be greater than effect, Speech becomes greater than Name and Form which are its effects."

"It is Speech that makes us understand the four Vedas, the sciences and the Vidyas; and through the latter one understands the right and the wrong, the good and the bad, the pleasant and the unpleasant. All such distinctions are revealed to us by Speech only. Hence one has to utter which is good and which is bad, and so forth. In the absence of Speech none can acquire a knowledge of their difference."

"Heaven, earth and the five great elements, men and gods, birds, trees, and plants, cattle and beasts down to worms, midges and ants, all these exist within this world of Name and Form. Therefore meditate upon Speech as Brahman; and you pass beyond the reach of names and forms."

Narada said: "Sir, it never occurred to me that one could safely pass out of the realm of names and forms. Having mastered Speech, what is there that one beholds beyond it?"

"Speech is only sound after all," the Master replied, "Look at Mind which is subtler than sound. Speech, Name and Form are modifications of Mind. As a man holds two 'Aksha' fruits in his closed fist, Mind holds Speech and Name within itself."

"It is by the power of Mind that one thinks, reads and learns the Vedas, sciences and the Vidyas. By power of Mind one desires sons, wealth, cattle, this world and the next, and performs actions to secure them. In association with Mind, the Self becomes the doer and the enjoyer. Mind is indeed the world, for by it these worlds are perceived and obtained. By meditating upon this Mind as Brahman, one transcends even the sphere of Mind."

But here Narada observed: "Sir, this Mind is only an internal function and not an independent entity. Teach me that which lies beyond Mind and in which Mind becomes naught, as it were."

"Well said, my brave youth! Your observation of Mind's true nature reveals the excellence of your lineage." Sanatkumara remarked; "You are worthy of possessing the highest knowledge."

"Know Will to be greater than Mind. When a man wills, then alone he thinks; and thinking he sends forth Speech which contains for him the worlds and objects of his desire. By Will one gives and receives. One wills to read and recite the sacred hymns and perform sacrifices to gain happiness. Even in common parlance it is said that 'where ever there is a will there is a way.'"

"Just as a spider spreads out its webs and withdraws them inside at its will, heaven, earth, and the great elements, are spread out for view by the supreme Will and reabsorbed into it at the time of dissolution. By Will it is that the whole universe accomplishes its fulness of existence. And man also lives, breathes and eats by Will only. Hence Will is of great excellence; and he who meditates upon it as Brahman, becomes firm and undistressed and reaches the renowned and painless worlds."

Narada now felt a new sensation stirring within his heart, for the Spirit of Quest was awakening speedily with its intense urge to know the Real. In his Master he beheld the very embodiment of Truth which he had been vainly trying to grasp. "Sir," he said, "is there really anything higher or better than this mighty Will? Proceed fast and tell me the Highest alone. Otherwise this burning thirst of mine cannot be quenched."

"But the Master cautioned his pupil and said; "Patience, my young man; haste makes waste. It is only when one proceeds upwards, step by step, that one grasps the highest. If not, it will be a case of hit-or-miss experiment. Such failures would be unworthy of a great teacher like myself or of a learned disciple like you."

"Listen, Narada, and know that knowledge is a hundred times greater than Will. Bereft of intelligence Will becomes random, blind, and worse still, conflicting. For it is by intelligence that we cognise rightly things and persons in their proper time and place, and also know the events of the past and the future, and accordingly regulate our actions and conduct. One needs to discern which to possess and which to discard. Therefore if a man be much learned but unintelligent, people say of him that he is nothing. Though existing, such a man is as good as a non-entity, for whatever he has learnt remains useless to him. On the other hand people gladly listen to intelligent men even though they have learnt

but little. Intelligence is the core of existence and the centre of glory and attraction.

"Be calm and self-possessed, Narada, and you will easily understand what is worth knowing. If a man does not possess knowledge, his life becomes a drudgery; and he does not obtain bliss. Lack of wisdom makes men small, fickle, always quarrelsome, abusive and slandering. But wise men are steady and virtuous, and having attained greatness, become teachers, kings and gods."

"The meaning of the Vedas and sacrifices one understands by wisdom. Then one discerns the true from the false, the good from the bad and the pleasant from its opposite. Discerning them one gains this world and the next and beholds all things visible and not visible to the naked eye. Knowledge is great because it is the fruition of Will, Mind and Speech."

"He who meditates upon Knowledge as Brahman, reaches the world of the knowing and the wise, and becomes celebrated, accomplished and resplendent."

"Sir," said Narada, "if there is anything better or higher than Knowledge, tell that also to me who am ignorant and of feeble understanding."

Sanatkumara replied: "Behind Knowledge Memory lies shining. The former is effected or effaced by the latter alone. A man of good Memory ere long becomes wise and great. Not so others. Absence of Memory is well-nigh death itself; for then, one does not think or hear, perceive or understand. It is Remembrance that makes us think, perceive and understand things correctly and distinctly, and thus obliterate all pains and miseries born of ignorance and non-perception. In the same manner one recognises one's sons, wealth, this world and the next, yes, Truth itself."

"By means of Memory man preserves and secures his Knowledge from destruction; by means of it he recites the Vedas and the sacred hymns, and performs virtuous deeds. Then his prayers do not go in vain; and his hopes and desires are fulfilled. From Memory springs Hope which acts as effective incentive to Knowledge, action and fulfilment. Memory is the golden thread, as it were, stringing together the precious pearls of Hope, Knowledge, Will, Mind and Speech."

"Therefore, since Memory is of great import meditate upon it, Narada, and you attain greatness as far as Memory extends." Narada interrupting said: "Sir, here is a doubt. Even this Memory

I think, is a concept only and not an entity. It seems to me that it is also momentary in its character, for it arises with time and occasion and therefore is liable to change and destruction with the process of time. How then can it be the Brahman? Please tell me that which is higher and better than Memory."

Delighted at the statement of his pupil, the master said: "How correct and accurate your observations are, Narada! May the Spirit of Quest guide you along proper channels! May He always give you wisdom, discernment and right conduct!"

"Food is verily greater than Memory. The essence of Food is Energy which is Power. A man of energy easily shakes a hundred men of understanding. Memory, Will, Mind and Speech function and act by the energy of Food. Gods and men, birds, trees, cattle and beasts down to worms and ants subsist on and live by Food only. Without it all perishes."

"If a man fasts ten days without food, he loses his Memory and is unable to see, hear and act, or to know and reflect. Then he does not enjoy bliss. And when he has eaten Food, he rises; rising he serves and attends on his superiors and becomes dear to them. Then he hears and understands what his teacher says and reflects over what has been said and finds out the Truth in reflection. Then he enjoys bliss."

"Narada, it is by Energy that earth, sky, sun, moon and stars are held firm and steady in their course. The universe is Food itself in its essence, for Energy assuming different forms has become this earth, water, fire, air and this infinite sky. And it is the warp and woof of all that exists."

"He who meditates upon Food as Brahman, becomes rich in food and drink and the Lord and Master as far as Food reaches."

As Narada asked no further question regarding anything higher or better than Food, Sanatkumara entertained some doubt that his pupil might go back satisfied without knowing the highest truth. Wishing to lead him on to a still higher view point, the Master, gently admonishing the disciple, said: "Narada, men of small understanding stop short in the middle of their Quest thinking that they have attained the highest. But when a sincere person like you desires to possess an object, he does not stop or pause at any stage but proceeds boldly onwards till he obtains the very object of his Quest. He who is given to self-delusion, surely comes to no good in this world or the next."

It took Narada a little time to get convinced that his spirit of enquiry had flagged of late. His mind then became a prey to doubt, fear and uncertainty. Trembling he addressed his Master thus :

"Devoid of faith and duty I feel like one forsworn and fore-doomed. Kind Sir, once again extend to me your unbounded mercy."

Feeling compassionate, the Master spoke some kind words with a view to reviving the drooping spirit of his disciple. "Narada," he said, "what idle fancies you labour under? Not even unwittingly have you committed any grievous fault or deviated from righteousness. When a person desires to know the Truth, he thinks and reflects. Then he comes to have Faith in his Teacher and attends on him. By performing the duties of a student such as restraint of senses, meditation, and reflection, he serves his Teacher duly and obtains knowledge and bliss. Doubts no longer assail him nor does fear possess him."

Who will not be pleased with the service and attention of an intelligent disciple like Narada who practised constant reflection and restraint of senses and passions! Calling him by his side with many words of endearment Sanatkumara told him :

"Life in truth is greater than Food, greater than all that you have heard or come across. Just as the spokes of the wheel are fastened to its nave, all things beginning with Name together with the elements are fastened to Life. Things other than Life stand in the relaxation or of mutual dependence as cause and effect, higher and lower. Life does not rest upon anything else but itself. Therefore Life is Supreme.

This Supreme Life is the Spirit in man, which is the conscious Life. From Life Food is produced and Spirit becomes the Eater thereof. Having eaten food, Spirit moves independently on its own force and does not lean on anything for its support. Being of the nature of great intelligence, Spirit is the chiefest and the most sacred of all. It is indeed all that exists and lives. Hence if a person says something harsh to his father, mother, brother, sister, teacher or a Brahmana, then people say: "Shame on him, for he is a killer of his father, mother, brother, teacher or Brahmana." Whereas, after the Spirit has departed from them, even if he were to burn them all together, none will say that he has killed them.

"An 'Ativadi' he becomes by understanding that it is the Spirit or Life that sees, thinks and understands and is everything that moves and exists. If some one were to ask him, "Are you an 'Ativadi'?" he would reply, "Yes, I am one." And he does not conceal this fact; for

wherefore should he hide it, knowing as he does that the Spirit which transcends and includes everything within itself, is his own conscious Self?

"Yet, Narada, one should desire to become an 'Ativadi' by the True. Then alone one understands and declares the True."

Narada said: "Sir, I wish to become an 'Ativadi' by the True only.

Sanatkumara replied: "There is no bliss, my boy, in anything finite. The Infinite alone is bliss. One should desire to understand the Infinite. The Infinite is immortal but the finite is mortal. Devoid of all modifications and differentiations, the former rests on its own greatness. Not so finite things. In the world people call elephants, horses, gold, wives and houses greatness. There being nothing else than the Infinite, I am tempted to say that the Infinite does not rest even on its own greatness. Does the sun which shines upon all objects, shine upon itself? In like manner, without any external support the Infinite stands supporting all things and beings."

Now Narada said: "Sir, I desire to possess that Infinite."

The Teacher replied: "Narada, that Infinite is the 'I' called the Self of man. It alone is below, above, before, behind, right and left. Self is father, mother, brother, sister, teacher, and Brahmana; it is all that exists moving and living. He who sees, perceives and understands this, becomes 'Svarat' or the Ruler of the Kingdom of Self. Beholding this infinite Self, he loves and delights in Self only; he does not see death nor illness nor pain; and all the ties binding his heart are loosened. Then he obtains everything and becomes the All. But whoso thinks differently from this, lives in perishable worlds and has other beings for his ruler."

The venerable Sanatkumara thus showed Narada the other side of darkness when the latter had been thoroughly purified from all taint of aversion, sloth, and delusion. People called Sanatkumara 'Skanda' or the Blessed. Any one who knows that Self is the origin, stay and end of all living beings, verily becomes the 'Skanda' or the Blessed One.

'Harih Aum!

A PUZZLE.

Where babies cry for food and starve,
 And darkness answers the cry for light ;
 Where work escapes the quest of youth,
 And misery haunts the workless home ;
 Where decay claims the place of growth,
 And death quenches the thirst for life;
 Why should souls come down ?

ARJUNA'S EMOTION.**COMPASSION OR ATTACHMENT.**

BY T. L. VASWANI.

There is one word mentioned, again and again, in the Gita. This word is yoga. You will find this word in every chapter of the Gita. The Gita we may speak of as a Text book of Yoga. The Gita is regarded as the very flower of the genius of ancient India. And the fragrance of this flower is yoga. To understand, in some measure, the teaching of yoga, is to touch the very heart of the Gita.

There are types of yoga. One of them we may speak of as Nature-Yoga. It is referred to briefly, in the Gita. In an encyclopaedia things are not set forth in detail. Not a little of what I name "Nature-Yoga" may be read in Goethe. I regard him as a rishi. There is a second type of yoga. I can but refer to it here. I will not pause to unfold the contents of this second type,—the Yoga of Science. The modern age is one of science. Psychology was much studied in ancient India. In the coming days, Europe and America will study more and more of Hindu Psychology. Science belongs, mainly, to the modern age.

There is a third type of Yoga. It is Atma-Yoga. This is emphasised in the Gita. When I refer to Yoga in the Gita, I mean Atma-Yoga. In Nature and Science, we meditate on the phenomenal; but in the Atman you carry eternity in your heart. The Atman, according to the Gita, is the Root of reality and you carry the Infinite within you because you carry within you the Atman. We often confound it with the sthula-sarira. The Gita is a text-book of Atma-Yoga. This yoga is the very flower of your spiritual evolution. To study the Gita critically is to understand stages in the evolution of man's consciousness. What are these stages ?

The first stage I spoke of on the last occasion is that of the machine-man. Most of us are doing things mechanically. You have seen calculating machines. It is the dream of some that in the wars of the coming days machine-men, may be on the battle-field to fight. Most of us are machine-men. And spirituality will not begin unless we rise above the machine-stage.

The second stage is that of "inspection." I spoke of it, also, on the last occasion. The third stage is the stage of despondency and depression. The title of the first chapter of the Gita is "Vishad-Yoga." This significance of the word Vishad I shall indicate later on. One of the meanings of Vishad is "despondency," Man starts with the machine-stage; after doing many things mechanically he, in some quiet moments, communes with himself and then enters into Vishad. What is the meaning of it all, he asks. Some mystical books speak of it as a Cloud-Stage. Psychologically, there is a cloud upon the man. He loses interests in life. He may have his family to look after; at any rate, he is to provide for himself. He goes to his office, and attends to daily work, but he seems to have lost all interest in life. This is the stage of depression. The Cloud-stage! And going through this stage, he suffers much. "Where art Thou, O Helper, and Healer?"—says such a man, lifting up his heart and stretching forth his hands to God. He feels there is none to cheer, none to say "Courage! brother courage! fellow-traveller to the Eternal Shrine!" This word is to him as a wilderness. He feels lonely. Yet I say he is blessed. The Cloud comes; but soon after a rain of mercy pours upon him. Very few, however, are able to stand the strain of this stage. I speak from the book of my own life. Your spiritual life will not develop until you come to this third stage, that of Vishad, loneliness, depression. Arjuna is in this third stage, upon him has come a Cloud. The Cloud of Forgetfulness. And Arjuna lays down his weapons. Then comes to the fourth stage. How does Arjuna pass from the third to the fourth stage? There are five stages—Atmic-stages,—in the Gita. The first three I have mentioned. How does Krishna take Arjuna out of despondence? The fourth stage I may speak of, imperfectly, as the stage of detachment. And what is detachment? To fail to understand what is detachment is to miss the wisdom—message of the Gita. One of the master-words of Krishna is Detachment. Arjuna is in the slough of despondency. And Krishna comes to his rescue. Arjuna has yet to learn the lesson of detachment. Arjuna says:—Master; I am overwhelmed with kripa (pity); how can I fight my own relations, my kinsmen,

countrymen, my comrades? Sri Krishna takes great pains to show to Arjuna that he is not really moved by *kripa*, or pity, but by attachment, *moha*. Arjuna-like, we too have to learn the lesson of detachment. Every one on this earth-plane is to be a fighter. And we cannot fight the battle of spiritual life unless we learn the lesson of detachment. So many of us are imprisoned within forms. Prisoners of forms, we feel unhappy! There was a man who was much attached to his wife. He worked in his office for her sake; he built a beautiful house for her to live in. He spent much of his time after office hours with her. He thought he loved her. Once he takes her out for a motor drive. Suddenly the car collides with another. The man and his wife are providentially saved. But the poor wife is maimed; her nose is bruised. The husband thinks he loves her. She is taken to the hospital. Her life is saved, but her nose is depressed. She no longer looks pretty, and her husband no longer spends much time with her. The same beautiful soul is in her; she still serves him with beautiful devotion; she waits for him in the same beautiful house he once built for her. But her lord is somewhere else. Very often what we call "love" is desire, is attachment to a form. When the form is no longer beautiful, we turn away from it. Is it love or attachment? If you would grow in spiritual life, do not cling to forms. Much, very much, of what we call 'love' is attachment. Build your life in love; but remember! attachment is not love. Attachment, *moha*, is clinging to forms; but Love is life in Reality.

Arjuna is swayed by emotion. Of this emotion Arjuna himself speaks as "pity." It is not really the emotion of pity. Arjuna flatters himself with the thought he is swayed by *kripa*, compassion. Later on Krishna makes it clear to Arjuna that it is not *kripa*. Arjuna does not pause to analyse his own consciousness. Analysis is necessary for spiritual growth. Every one who would walk the way of the Life Spiritual must guard himself against self-deception. Krishna says:—Arjuna! you are not swayed by *kripa*; you are moved by *moha* (attachment). One important teaching of the Gita is:—Be *nir-mohi*. Let us pause for a minute. What is this *moha*? Let me remind you in this connection of the Hindu classification of sin, *kama*, *krodha*, *lobha*, *moha*, and *ahankara*. That is the basis of this five-fold classification? The list starts with *kama*. *Kama* is the principle of desire. According to Buddhist and Hindu psychology the root of our suffering is desire. This is called *trishna* (thirst) in the pictorial language of the Books. In abstract language we call it desire, *kama*. Now note that in the list, after *kama*

comes *krodha*. We start with desire. I seek a thing I wish to possess it. I run after it, I want to grasp it, hold it, thinking mistakenly that my happiness lies in possessing it; I find you cross my path, you come in conflict with my desire; *krodha* arises! There would be no *krodha* if our own desire were not crossed. So we see that psychologically *krodha* comes after *kama*. Now see how after *krodha* comes *lobha*. There is *kama* (desire), *tanha*;—to conquer it is to conquer sorrow. To conquer craving is to possess the kingdom of happiness. Why is there conflict? many others want it too; and so there is conflict. We move on a plane of friction and fight, struggle and competition. After desire, as I said, comes anger (*krodha*).

How does (*lobha*) greed arise after anger? There are different objects which I desire. Here on the plane of matter, on the plane of forms, I run after various objects. Now these forms are classified. There are forms of matter. Sometimes I run after matter. I want a house, I want gold, silver and what not. I want to possess this thing or that. These things belong to forms of matter. Now when we want forms of matter, we have *lobha*. But in this world of desire, there are not only forms of matter: there are, also, forms of consciousness; *Lobha* is greed. But there are, forms of consciousness; *e. g.*, you are before me; every one of us has a *rupa* (form). It is not only this building that has a form, every one of us has a form, for we have entered a world of manifestation. A form of a particular person may please or displease. So note how *moha* arises. When you have desire for forms of matter, you suffer from *lobha*. But when you have desire for forms of consciousness you suffer from *moha*. There is a friend; he leaves me and I feel unhappy. Sri Krishna says:—to Arjuna:—you are clinging to forms. You must distinguish between essence and form. The essence is the Atman. When do you cling to forms? When you forget the Atman. Lastly, comes *ahankara*. It is a form of *moha*. Desire for (1) forms of matter is *lobha*, (2) forms of consciousness is *moha*, and (3) for my own form is *ahankara*. How do you become egoistic? I think of this form, *viz.*, Vaswani. I say I am better than you, bigger than you, and you must submit to me. Why do I have this *ahankara* or egoism? I love my form,—*viz.*, Vaswani. How foolish! For the form will perish. One day this form will be no more and you will know nothing of it. The Gita says:—when I cling to my own form, it is *ahankara*. Some of the world's great men have suffered from *ahankara*. Napoleon, perhaps the most dynamic personality of his times, had several fine qualities of head and heart, but he had egoism. In

this respect, Shivaji was a greater than Napoleon: for Shivaji was a man of humility, whereas Napoleon was not. Ahankara is desire, clinging to one's own form. And moha is clinging to an outer form, or missing the reality. One great teaching sounded by Krishna is this:—Distinguish between form and Atman. Atman is not the outer form. It is only when we understand this, that we shall understand aright the teaching of the Gita. You have not the courage says Krishna to Arjuna, to stand on the battle-field, because you are clinging to forms. Arjuna says:—my mind is whirling,—I feel giddy. Arjuna suffers from nerve fatigue. One meaning of Vishad is exhaustion. At this time Arjuna is suffering from exhaustion. When your body is tired, you become gloomy in your outlook upon life. Poor Arjuna! He feels tired physically; therefore he says:—“my mind is whirling” * Arjuna has thought so much of the suffering inflicted by Duryodhana on him, his brothers, and on Draupadi. Thinking too much of the calamities inflicted upon them by Kurus, Arjuna feels tired nerve-fatigued. Arjuna is suffering from nerve-exhaustion.

(An Adult Education Centre.)

THE KOUMARAGURUKULAM MANNARGUDI.

RAO SAHIB S. V. KANAGASABAI PILLAI.

[We are glad to publish a brief outline of a typical social effort in Rural Adult Education. The leaders of this movement have successfully combined spiritual basis and purposiveness with a practical scheme of 'Worldly' betterment :

Editor Bharata Dharma]

The objects of this Adult Education Centre.

1. The object of this Adult Education Centre was explained as below when its foundation stone was laid on the 23rd of November 1930:—“It is proposed to open here a regular centre for Adult Education from which the teachers can go to the villages and stay there for short periods spreading not only up-to-date knowledge but also ancient ideals by modern methods. With this view we have started with a collection of charts and pictures, treating on Astronomy, Physiology Geography, Animal and Plant life etc., special small books on different subjects, and a magic lantern with a number of slides on science and religion, prominent among them being a series of 70 slides on the whole story of Ramayana. It is proposed to open a Residential School for a few adults from different villages that they may stay here for periods of

* Being notes of a discourse at the Gita Glass (Chapter 1 sloka 22).

12 months and learn by association and study to understand and lead a life of usefulness for themselves and their neighbours.”

2. The objects of this Centre are purely educational and absolutely non-political; any education to be true and useful cannot be compartmental, and all phases of life will be dealt with to enlighten the mind and inspire the heart, but propaganda or agitation for political objective shall be outside the scope of this institution as such, and it is expressly prohibited that any part of the funds be used in any way for political purposes.

Organisation.

1. “Village Units” are the foundation of the organisation. A village unit is a group of persons not less than 16 in number in a village hamlet or street combining together to achieve the objects of this centre; three of them shall take the responsibility for the care, circulation, and return of the books and in case of loss or damage shall pay for it; there will be no subscription but donations from willing persons will be accepted. They will also be in administrative charge of the work.

2. An Endowment is made to this centre by Rao Sahib S. V. Kanagasabai Pillai Assistant Engineer P. W. D., by a registered Trust Deed executed by him on 27-1-1931. Thereby this centre gets (a) its headquarters—2 buildings and premises about 64 cents costing Rs. 3,500 (b) movable properties—books, magic lantern, slides, maps, charts costing Rs. 3,500 and (c) cash investment of Rs. 3,000, in Rs. 10,000 in all. This is just a start. Work has to be carried on with donations in kind and cash, big and small.

3. The Executive Committee shall draw up working rules and regulations from time to time, as may be found necessary and following the principles of the trust deed founding the centre.

The executive Committee shall consist of 15 members including the President and the Secretary of the centre, the Secretary or the Librarian of the Mannargudi Samarasagnana sabai, one local lawyer, two local teachers, six members elected or selected from the village units, and three members elected by donors paying an annual donation of Rs. 25 or a full amount of Rs. 250.

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Travelling Library Service.

1. A village Educational Conference was held at Mannargudi on 18th October 1931 when over 200 villagers from about 30 villages around Mannargudi assembled and from 21st October a Travelling Library Service is in force for which a special double bullock cart has been built with shelves on sides for books and a pit below the seat for gramophone, magic lantern etc.

2. Our library has so far been able to reach about 52 out of 242 villages in our field of service viz., within a radius of 12 miles in and around Mannargudi. During the 6 months under report 64 units have been served and 124 visits have been paid to them and 1673 books have been circulated. In the majority of units, readers are of kallar caste though a number of units consist of Brahmmins and a few of other castes like Naidus and mixed population. More books are urgently needed, as our service is extending.

(To be Continued.)

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Just to say that the Bharata Dharma (for which I hunger from Full Moon day until its arrival) fills my heart with the inspiration of Love and pity, and quickens my body to acts of helpfulness and brotherly love. It helps my spirit to sympathise with all life and to feel the Unity of the Great Almighty spirit, in whom we live and move and have our Being. He is the great oversoul. My heart rejoices to feel that I am one with the Bharata Samaja.

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